

LIGHT

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IMPORTANCE OF COLOUR DO WE UNDERRATE IT IN PSYCHIC INVESTIGATIONS?

By R. R. YATES

IF a census of books could be taken to ascertain the author's pet non-fiction subject, Spiritualism would almost surely head the returns. Everyone seems to have a "go" at writing up our subject; and perhaps the monotony which characterises the planning of most of these works must be expected—the inevitable new Guide and a chapter on each of the well-known phenomena as produced under his guidance is, in truth, but the same story over and over again, so that we almost tire of the new book before we have passed chapter one.

There are amongst us brilliant writers who will be the first to be exempted, for they always command our attention; but it remains that all the facts are already in print and we can hardly hope for a new revelation yet.

Football fans and picture addicts no doubt feel the same about their literature; but there is a way to tide over this feeling of surfeit—and that is to revise one's reading by searching out of well-thumbed volumes the opinion of each writer upon some particular point or aspect, and often the result is surprisingly interesting. This plan has the advantage of nailing down conclusions which might otherwise be lost in the mass and never reach finality.

There is no excuse for anyone to be ignorant of the facts of Spiritualism nowadays. Why, even the London Dailies vie with one another if a new poltergeist crops up; and if a rogue Medium turns up, so do the newspaper men from "all over" when the court case is down for hearing.

It is in the literature of our subject that we shall find the materials wherein are hidden the laws and the factors which must eventually be found to govern communication between the two worlds.

We do not need any additions to our reports on psychic investigations, but we do need a thorough sifting of those already available so that we may win the wheat from the chaff.

At first, when looking up the subject of Colours in my small collection of works on Spiritualism, I was impressed by the fact that only in one or two instances was anything said that mattered; but those cases left no doubt as to its importance, and I believe it a pressing need that we should look very closely into the subject and harness its potentialities for service in our practical work.

If you were invited to define "colour" as terrestrial or spiritual, the chances are you would say "terrestrial," but if the light went out you would realise that colours were gone with it. Light is genetically celestial, or of the spiritual plane, and it invests the mud of matter with a celestial envelope which we see as colours; therefore it has to be conceded that colours are of spiritual origin and, by inference, contributory to all psychic requirements of the human and animal kingdoms. Light and Colour are invaders from other planes of existence; a hard fact for those who cannot imagine our Spirit World.

AN EXPERIMENT

There is a pertinent passage in F. D. O'Byrne's translation of Reichenbach's *Letters on OD and Magnetism* (Hutchinson), which is as follows:

"Let the sunbeam fall on a good glass prism and throw the colours of the rainbow on to the nearest wall. Let the sensitive person with the glass rod in his left hand try the colours one after another. If he hold it so as to catch only the blue or violet colour in the air, the sensation that this will excite in him will be one of a highly agreeable coolness. . . . If, instead of this, he puts the rod into the yellow ray or, better still, into the red ray, the comfortable feeling of coolness will vanish on the instant and be replaced with one of heat; a disagreeable lukewarmness will make his whole arm heavy."

This calls attention to the physical effects of colours of the spectrum and is allied to the reason why some people detest certain colours and others delight in certain colours.

It is believed by many Spiritualist Healers that stones (pebbles of distinctive natural colours), if carried on the person, have an effect beneficial to health. The principle is that they introduce a subtle vibration into the aura which blends its own vibration with an influence for harmony in the whole. It is quite a common practice to recommend rheumatic people to go to Bath for the thermal treatment so famous now, and people live in Bournemouth largely because of its gravel subsoils. In Somerset, one sees really red earth; and quarried Bath stone has a most attractive creamy white colour. Where chalk abounds, there is often a common occurrence of goitre; and contrariwise I recall a lecture by Dr. Munro in London in which he mentioned a district in France where cancer had not occurred in its history, and when rodents infected with cancer

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were taken there experimentally they became free of the disease. There are places which are notorious for the recurrence of this complaint.

We are not concerned in belittling the waters of a spa or the climate of a resort, but we have to consider that these coloured sub-soils (but lightly covered with accumulated mould), cover a wide area, and all the time they are radiating their own colour vibrations. These are in the ether and so are the auras of every living thing thereabouts. Is it the water or the air or this influence which pervades both, to which we owe the principal part of our cure? Which is sick first: the aura or the body?

Small wonder that some people have strong dislikes of a colour and coincidentally I now recall that I once remarked the absence of peas-pudding in the food-shops at Bath, and was told that yellow things were almost unsaleable. My friend was a butcher, and said a beast yielding yellow fat would not sell except with much difficulty. "Yellow" in a red soil locality perhaps? In my native town (chalk), yellow fat was considered best.

In the practice of healing by spirit and in the equipment and furnishing of our churches and seance-rooms, we might consider very carefully this colour problem. If we want to secure the utmost good results we might do well to avoid exposing our patient to yellow light, buff-coloured walls, and old-gold tapestries if he is made unhappy by these colours, in which case the "blue suite" would be best.

Stained-glass windows in our churches and cathedrals are generally regarded as commemorative and decorative. I suspect that a once-known psychic law of colour first caused their introduction, and I suggest that the highly-emotional and spiritual ecstasy experienced at some of the more beautiful ceremonial occasions—such as at a Coronation or High Mass—is derived from a long-established psychic condition preserved and enhanced by the artistic and elaborated introduction of coloured light.

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Devotional Groups for Absent Healing, Mr. W. H. EVANS

Most of our readers have read *Raymond*, the classic work on Spiritualism by Sir Oliver Lodge, and will recall the story that Raymond narrated of a visit he had made to a temple on the fifth sphere. This appeared to be built of white with expansive windows filled with coloured glass, which caused zones of colour in the temple into which the people went for particular benefits. He states that pink light was the love-colour (for increasing that quality in spirits who were lacking in it) whilst he mentions blue as the light of actual spiritual healing, and orange as the light of intellect.

I find a strikingly general similarity in the records of visits to the spirit-planes recounted in a book by Pierre-Emile Cornillier, *The Survival of the Soul* (Kegan Paul). These experiences were written prior to 1914 of a Medium in Paris. The Guide, Vitellini, is one of the most striking personalities I have so far met in our literature. He described white spirits of so great an evolution that they are unable to reincarnate; blue spirits from whom come the Teachers and Messiahs; and red spirits whom it was desirable to avoid. Lastly, F. W. H. Myers, in *Human Personality* (Vol. I., pp. 566-7), refers to audition colorée where sounds are translated by sensitives into colours which they are able to project any distance on to the opposite wall.

Here, in brief, we have much evidence of the great importance of colour in our psychic associations. Our psychic gifts, willy-nilly, interpret colours for us. A person we meet for the first time is resented instinctively; a person is ill in certain surroundings; a seance always goes wrong in a certain room or when a certain person is present; one church fills, another is empty; colour, colour, colour, threading its influence into everything.

We are spirits here and now; we subconsciously recognise friendly spirits now incarnate by their colour as readily as we shy from others.

Who then will disagree with the statement with which *Raymond* concluded his story: "And the Guide told him that in years to come there would be made a study of the effects of different lights, and that it was more important than what people on earth knew."

There is a great spiritual revival coming with the dawn of Peace, and we should modernise our equipment and establish our preparations for the work before us—now. Many of our best brains are enjoying enforced absence from wonted activity, and the specialised study of our different phenomena may well be carried to the laboratory and reduced to "law" and order by them to the future blessing of our people.

GOD WANTS MEN

THE Rev. R. V. Holt, writing on "The Living Purposes of God," says: "God wants men, not slaves or machines. If God had wanted machines, He could have created them. The purposes of God, or a purpose of God, is to create personality . . . And this purpose of God is so high, that even if it were the complete purpose of God, it would have been worth while creating the stellar universe to achieve it."

"God is always revealing Himself to men as they become fit to act upon that revelation. God is suffering with men in their failures, suffering it may be more than we do, for He alone knows how far we fall short of what He would have us to be; how far the greatness of His purpose transcends our readiness to enter into it."

"Only as men and women feel their oneness with God, whose spirit lives in their spirits yet transcends them, are men and women fully themselves. This experience of oneness is the supreme human experience, transforming and interpreting and giving significance to all others. It comes to those who are working so that their lesser purposes may help to bring into being the greater purposes of God. And those who have felt it know that their lives do matter, that they are not pawns or tools, or cogs in a machine, but fellow-workers with God, whose purposes are so great that they can only be achieved by the willing co-operation of all the souls whom He has made."

A CONTROLLING INTELLIGENCE

By W. H. EVANS

IMPLICIT in the idea of Divine Plan is the idea of a controlling intelligence. That intelligence cannot be separated from its creation. Everywhere is manifest its power to direct life, to unfold its possibilities, and an endeavour to bring all into harmony.

Some may feel that such conceptions are so abstract that they rob the idea of God of the warmth and power which they associate with Him. I fully sympathise with this, but we must bear in mind that we can only touch the fringe of a vast theme. At the same time I think it is possible to unite abstract ideas to the pulsing love of the heart, without which they have no life.

Our ideas of God must be inadequate, and open to criticism. For we all differ, and even those who accept what they call divine authority for their ideas of God do not agree amongst themselves as to their interpretation of them. The many sects of the great Faiths of the world bear witness to this.

The conception of a controlling intelligence has in it the idea of individuality. Control implies individual direction, the ability to co-ordinate the forces of Being so that a definite result is achieved. It is rational to conceive of the universe as directed and guided and not given over to chance. The scientific concept of law is the negation of chance. A lawful universe is an intelligible one.

There is no separation of God and the universe, or God and man. Man does not, in his lowly stages of development, have any consciousness of union with God, but it exists whether he be aware of it or not. In the outworking of the plan he reaches a point in spiritual unfoldment where he becomes aware of union with God. He then knows that God is, though he may have difficulty in clearly expressing his spiritual experiences.

INTELLECTUALISM AND MYSTICISM

Now, intellectual acuteness must not be confused with spiritual unfoldment. Many intellectual people have no consciousness of union with God. They may, if they desire it, use mystical terms and formulas, and use them with such effect as to convey the idea that they have realised union with God, but there is a distinction between intellectual perception and spiritual realisation.

The intellectualist may have to emancipate himself from mystical formulas, from the tendency to regard the form as sacrosanct. The mystic never does—for him form is but the outward semblance of the "within," it is this for which he has concern. Not that he disregards form, but he is not tied to it, and is ever ready to discard it. Pure intellectualism is apt to be conservative and limiting; mysticism is progressive and ever strives towards the greater things of the spirit. The mystic knows there is no formula big enough to convey in fulness what God is. In fact, for the mystic God is a *felt* reality, not a something or someone perceived. Hence his sense of union with God develops into a fellowship with him. God becomes a Father, one to whom he can appeal and who can give him guidance on the road of life.

There is nothing in life of greater worth than this. Recently I heard some friends say that in listening to an itinerant preacher they realised he had something which they lacked; and they added: "It was something we would have given all we had to possess." But that "something," which is a conscious fellowship with God, cannot be bought with gold. Oft-times the price is blood and tears. It does not come easy. It has to be longed for and constantly striven for. It may come in a sudden burst of realisation, or slowly like the opening of a flower so that he who becomes aware of it cannot say when he first knew of his fellowship with God. But however it comes it is the fruit of effort, of a constant uplift of the soul to the great heights of Being. It may

be the light is but little, the faint glimmerings around the foothills of God, but as one proceeds it grows in brightness, yet with a mellow radiance that lights up the way so that it in very deed becomes the shadowless way. For that light has the power to transform the lover of God into its own quality so that he becomes a light, and as such radiates an influence of gentle serenity and calm.

When we reach this stage, doubts and fears vanish. They are seen to be shadows that obscure the reality. Speculations may not cease to attract and interest. Indeed, we find the imagination has wings and the soul will dare flights which would affright the unenlightened intellect. There is no abyss it will not plumb or height it will not scale. For wherever it goes it has a sense of perfect security. How could it be otherwise with the Sons of God who have such firm knowledge of their fellowship with the Father? For them the universe is the ground of their exploration, and no realm is too vast, no abyss too deep, no height too rarefied for them to seek into. But it is not curiosity but love for the works of their Father that prompts them to such endless search. They wish to know the Father and all his works in fulness, and they strive in humility and meekness, knowing that all power is the Father's.

These are the far-flung spaces of the soul. And they may be enjoyed even here, though for most of us there are but the quiet and humble tasks of every day. Yet the background of these is radiant with mighty promise. Like Brother Lawrence amongst his pots and pans, the enlightened one sees in every task a mission of service, and in every sacrifice a joy. The inner light burns with ever-increasing radiance and power, and its glory is over all "the daily round and common task." Nothing is "common or unclean," all reveals the inner light of the spirit, and though we meet sorrow, pain, suffering, the three great teachers of life, we know that in them is hidden a wondrous love. The weakness of to-day becomes transformed into the strength of to-morrow. And by the side of sorrow walks joy, by the side of Pain, Comfort, by the side of Suffering, Peace. Yes, they are there, the lights of which the others are the shadows.

In the fellowship of God is salvation, freedom, life, power, all ours. God give us vision to see and courage to claim them. In the light of His glory we shall rest; in the serenity of His peace we shall work. It is enough for the day and will last long beyond our strivings. For there is a glory over all if we have vision to see; the glory of an immortal and infinite Love.

DISMAL ASTROLOGICAL FORECAST

I HAVE read the interesting article in *LIGHT* (December 5th), "Nona's Cheering Message." Would that we all could be as optimistic in believing that the "present evil" will soon be smashed. As a student of Astrology, I have made known many times the course of events regarding the present conflict, and have continually challenged the so-called "Spirit-Guides" who have been all wrong. Let us face the truth, however unpleasant.

The German horoscope shows a severe affliction now, and a much more severe one in 1950. All this will coincide with the growth of Nazi, Fascist, Japanese and Communist "Youth" who have not received any other philosophy than their own "materialistic" creed.

The Lady Nona asks the question, "Shall we be ready to form a real peace?" after this present war. In advance, Astrology says No, not until the last half of the present century. We have not yet experienced the privation necessary to change the world. CONAN SHAW.

"MORE SPIRIT TEACHINGS"

Miss Cordelia Grylls writes that 750 copies of *More Spirit Teachings* have been destroyed by enemy action, and that, for the present, the booklet must be regarded as out of print.

Light

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EDITOR - - - GEORGE H. LETHEN

AS WE SEE IT

THE REALM OF THE SPIRIT

THE year is now sixteen days old and already many important events have been recorded, but it is not yet clear what 1941 has in store for us as individuals, for Great Britain and the British Empire, or for the world at large.

This is not likely to be a "happy" year, but all the indications are that it will be a Great Year. The Archbishop of Canterbury so described it, in prospect, in his broadcast on the last Sunday in 1940. The Victory which is to usher in a Just and Lasting Peace may not be won in 1941, but it is cheering to recall the words spoken by King George on Christmas day—that "our feet are placed on the path of victory," and also the declaration made by President Roosevelt, in his broadcast "fireside talk," that his belief, based on "the latest and best information," was that "the Axis Powers are not going to win the war."

The Archbishop of Canterbury was also confident that Victory would ultimately crown the efforts of the British peoples and their Allies; but, very wisely, he warned his hearers that, as a means to that end, "we shall need more than material resources, for it is in the realm of the spirit that the war will be won or lost."

Spiritualists will agree with this declaration and also with the Archbishop's appeal to the nation to become more and more a "God-fearing people," not in the sense of being afraid of God, but by remembering Him and acknowledging Him in all their ways—so that, as a nation we may be able to claim the promise that "He shall direct," or "make straight," our paths.

Spiritualists will agree; yet there will be many who will feel with us that the Archbishop's words would have been strengthened if he had given some indication of what he meant by "the realm of the spirit" and man's relation to it. The present-day tendency is to think of the "realm of the spirit" as something indefinite, something pertaining to religious feeling and piety, but, like piety and religious feeling, intangible and of little practical use in the rough and tumble of every-day life, either in Peace or War. Almost certainly the Archbishop's words would be regarded by many listeners as just one more pious but meaningless expression—instead of, as they were, the statement of a fact of the utmost importance to individuals and to the nation.

Spiritualists know that, as spirit-beings, men and women are living *now* in close contact with "the realm of the spirit," and that it is from that realm that all the greater qualities of the human spirit—courage, endurance, good-will, reverence—are drawn, consciously or unconsciously. They know this; and they know also that knowledge of the reality of the relationship increases its effectiveness and gives added calmness and stability to the mind. Therefore they desire that, in the interest of their neighbours and of the nation, the knowledge should be spread as widely as possible.

That "the realm of the spirit" is as real as the "realm of the material," and that, as spirit-beings, we are in direct and constant touch with it and with the unseen spirit-beings whose work it is, as servants of God, to help and guide and sustain us, is knowledge which the nation needs now, and which it will need increasingly as the days of this Great Year go by.

ORIGIN OF CHRISTIANITY MODERN RESEARCH AND BIBLE RECORDS OF PSYCHIC PHENOMENA

THE origin of Christianity was associated with psychic phenomena to a marked degree. The story of the Transfiguration, and the appearance of Moses and Elias on the Mount is a conspicuous instance. It does not make any difference whether it be true or not; it was told, and modern Psychic Research has made it entirely credible, even though we give it no other import than that of an hallucination, objective or veridical.

Furthermore, there is the story of Christ and the woman at the well; and that of Christ walking on the water, which is not regarded as a physical miracle in the New Testament, for it is not His physical body, but His spirit—the revised version says *apparition*—that is represented as walking on the water.

We have the story of the disciples on the way to Emmaus after Christ's crucifixion; the story of St. Paul's vision on the way to Damascus, when he thought he saw the Lord after the crucifixion; the speaking with tongues on the day of Pentecost; the miracles of healing, which have been repeated a thousand times since that period in more or less striking manner; and, lastly, the story of the Resurrection, which investigation shows was connected with the phenomena of apparitions. The very term is the same as that used for such phenomena by Homer, Herodotus, Æschylus, and Sophocles. Many theologians have held this view independently of and even previous to Psychic Research.

In addition, we have the "spiritual body" doctrine of St. Paul and the remarkable classification of the types of mediumship, or "spiritual gifts," described by him in the 12th, 13th and 14th chapters of First Corinthians; the 15th chapter of the same book developed his doctrine on the "spiritual body" and the resurrection.

What followed among the early Christian Fathers, especially among Greek philosophers who accepted Christianity, proves this genesis of Christianity in psychic phenomena . . . The controversy between the Pharisees and the Sadducees, before the story was told to Christ, indubitably proves that Christianity simply followed the common beliefs of the age and had no antagonist except Materialism and orthodox institutions interested in preserving the political fabric at the time. Those familiar with the whole field of psychic phenomena can easily recognise them in the various incidents of real or alleged spiritual healing narrated in the New Testament. Suggestion, trance-mediumship, and telepathy are apparent in the record; were it as perfect as later records are, we might discover still more evidence of this affiliation.

Plutarch lived in the first century of the Christian era; his work on this subject (phenomena observed in connection with the Pythian Oracle) therefore coincided with, and may have been influenced by, the new interest created by Christianity in psychic phenomena. But from this time on, the subject was more or less confined, so far as favourable notice of the facts is concerned, to the Christian Fathers. The rising conflict between Paganism and the new creed tended to discredit the Oracles, one side opposing them because they did not favour Christianity, and the other unable to defend them from the philosophic point of view.

Christianity had control of the situation for the long period of its domination; the works of the Fathers are full of stories of the continuance of miracles, though on the whole they rapidly declined in number after the crucifixion, or at least after the end of the first century.

On the whole, neither this period nor that of the Greek and Roman Oracles can be quoted, except as evidence that better accredited phenomena in modern times had their antecedents in antiquity; and if we do not reject them as wholly idle tales, it will be because we have proved the existence of the supernatural in the present age. (From the book *Contact With the Other World*, by James H. Hyslop, Ph.D., LL.D., formerly Professor of Logic and Ethics in Columbia University, U.S.A., published in 1919 by the Century Co., New York).

THE SATANIC FORCES IN GERMANY INFECTION FROM HER PAST

Review by H. F. PREVOST BATTERSBY

IT might seem a work of supererogation to explain the Devil's handiwork in the present war. Without very much believing in him, we are always ready to attribute to his interference the mismanagement of the world; and, in the present case, our enemies are so proud to boast of the foulness of their minds, and the malevolence of their intentions, that we cannot dispute their relationship to the Father of Lies.

But Mr. Lewis Spence, in this erudite* volume, has a much more serious purpose than that.

A nation may be spurred to sinister deeds by an insane ambition, as were the French under Napoleon, but may yet have in them a core of sanity and understanding.

It is Mr. Spence's province to reveal to us that for a thousand years the central impulse of the German people has been, consciously and contentedly, Satanic.

"In my view," he says, "the Führer is merely the creature and instrument of forces which for centuries have been making use of this or that dictator, tyrant, or other puppet notoriety to further their own arcane intentions, which, in a word, are the creation of general chaos and the final destruction of humanity."

That is a serious indictment, because, if true, it would mean that we must treat the German not as one who may occasionally fall from grace, but as a perverse and degraded being of whose social redemption we must despair; not, that is, merely as a diseased creature who may be cured, but as that deadly menace, the carrier of disease, from whom his fellows can only be protected by isolation.

"Nazi Germany," says the author, "now frankly declares herself as 'heathen,' and metes out the same persecution to Lutheran Protestants and Roman Catholics as she does to the Jewish Synagogue."

"The elements of rebellion in most revolutionary uprisings have pretended to see in Christianity one of the pillars of tyranny. But could this be said of the German Churches of both confessions? Assuredly it could not."

To account for such a phenomenon, one is logically compelled, he avers, to seek for an organisation in which a deep-seated hatred of the Christian Faith was the active principle, and he believes that the mysterious and well-concealed body of Satanist or Luciferian origin, which has been behind every European revolt since the beginning of the Christian Era, is the organisation responsible, which has for its aim the destruction of the Christian religion and the abasement of mankind.

He begins his search by asking: "Does a cultus of organised evil actually lurk behind the façade of Nazi Germany, and if so are the proofs of its existence forthcoming?" with which question, of course, is bound up that of organised evil as a whole, of Satanism as an "official" and living force.

What, asks Mr. Spence, is this cult of Satanism? He does not think it is necessary to believe in a body of people who receive a mandate for the wreaking of general woe from the Fallen Angel in person, though this has been claimed for certain Satanic Lodges. Satanism is the worship of evil and the performance of its traditional behests, and Nazism was not initiated by Satanism but annexed by it. "The insanity induced by its defeat in a nation which had believed itself invincible laid Germany peculiarly open to the assaults and suggestions of the Satanist caucus."

If something profoundly evil does not lurk behind Germany's present tyranny, where, indeed, asks the author, is evil to be found?

Our sense of horror has been blunted by four years of devilish savagery, which would almost have been

unthinkable of a civilised community a few years back. We could not believe that minds contemporary with our own could have conceived such orgies of craven inhumanity against helpless innocence, or have tortured with such malignant cruelty a disabled foe.

It is high time that someone like Mr. Spence should reveal to us what lies behind the strange problem of a nation's decadence, so that, when the time comes, we should know how to treat these carriers of corruption, and avoid our complacent fool's-paradise of the past.

THE LINK OF LEGEND

Mr. Spence makes a very suggestive comparison between the legends on which have been built the social lore of the two nations.

He may be right in thinking that the mystical records of nations have never been invoked as revealing their true spiritual natures, and certainly it is true that if anything is capable of throwing light upon the soul of a nation it is that species of tradition which deals allegorically and mystically with its past.

"From this point of view," he says, "what might be called the Golden Age of British tradition, its Arthurian hey-day, compares with the barbarous narrative of German myth as does the full light of chivalry with the shadows of savage craft and duplicity."

"The Arthurian epic is victoriously the noblest allegory of the defeat of the elements of evil by the Sons of Light ever given to the world. The chronicle of it in a hundred shapes of stately prose and vivid poetry has perhaps done more to inspire in our nation the love of chivalry and fair play, and the knightly sentiment of reverence for virtue and for womankind than any influence known to literature"

"Compared with it, the epos of Germany, as found in the *Nibelungenlied* and the *Volsunga Saga*, is an ebullition of savagery unmitigated, in which treachery, base homicide, and ruthless violence are the ascendant themes. And it is over this abyss of bardic infamy that the girders which support the columns of the temple of German hero-worship have been thrown."

That is an interesting conjecture, and it is probably true that the early traditions of a people do go a considerable way to shape its later spiritual attitudes and conceptions, and that our belief that treachery and dirty tricks are "not cricket" may date back to the days when fair fighting was a belligerent ideal, and no knight-at-arms would "hit a man when he was down."

The German ardour to reinstate the old Nordic Gods for youth to worship shows how deeply their minds are still impregnated by the savage legends of barbarism, and Hitler's fondness for the music of "The Ring" is symptomatic.

It has always seemed to me that in turning to the Arthurian legend for his final inspiration, Wagner showed a revulsion from the type which had previously attracted him, and Parsival reveals how tentative was his grasp of its psychology.

Germany, Mr. Spence reminds us, was the last among European communities to be converted to the Christian faith, and, even when her more central regions were nominally Christian, large tracts of the remoter dependencies were still frankly Pagan.

Eight hundred years after Britain had received Christianity, in the middle of the 13th century, Germany was still a heathen land.

From that date the reader must be left to follow the author's scholarly and closely-woven investigation of Satanic influence on the German tribes, as represented in early days by Manichaeans, Bogomiles and Cathari; and records concerning the Vehmgerichte, with its blood-stained tribunals, provide another link with the ancient occult tradition of the darker cultus in Germany.

With Weishaupt, Cagliostro, the Illuminati and the Order of Strict Observance, the Satanic cult took a deeper and more secret hold of Germany in the 18th

(Continued on next page)

**The Occult Causes of the Present War* by Lewis Spence, London. Rider and Co. N.D., 6/-.

WHAT IS THE HOLY SPIRIT?

By A. STEWART, East Kilbride

PAUL (in *Cor.* 12, 1-10) describes the operations of the Spirit in the early Church in its various activities, distinguishing between the word of wisdom and the word of knowledge; the speaking with tongues and the interpretation thereof; the gift of faith and the gift of healing; the working of miracles, and prophecy and clairvoyance. To what extent the meetings were given over to such phenomena we do not know, but apparently in Corinth it gave rise to disorder which the Epistle was designed to rectify.

Similar phenomena have occurred at Revival meetings, and at many Spiritualist meetings clairvoyance, healing and prophecy are common. What is the agency at work? Must we assume that, leaving aside the question of quality, the Holy Spirit of the New Testament is One Person, whereas the Spirits working in modern Spiritualist meetings are many?

Everyone is agreed (with the exception of one or two obscure sects) that the Holy Spirit is personal. May it not be a collective name for the Holy Angels? In support of that view are the following passages of scriptures:

(1) Evidence that it is a group of Spirits: *Rev.* 22, 17—"The Spirit and the Bride say come." Here the term "Bride" is the collective name for a hundred and forty-four thousand individuals. It is usual in language to group similarities and accordingly "the Spirit" referred to may be an innumerable host, the individuals of which produce the phenomena of *1 Cor.*, 12, 1-10.

(2) The expression "Angel" and "Spirit" are interchangeable—i.e., the "Spirit" is an "Angel"

THE SATANIC VOICES IN GERMANY

(Continued from previous page).

century and the German Tugenbund, "The League of Virtue," directly derived from the Illuminati, flourished mightily in Germany at the beginning of the nineteenth century and was the source and origin of the Pan-German movement of later times.

But interesting as are these researchings, we need no more evidence of Satanic promptings than is furnished by the Nazis themselves. Alfred Rosenberg, "the German Antichrist," has left us in no doubt as to their aims. That blasphemous book, *The Mythos of the Twentieth Century*, proclaimed the pent-up fury of his hate against Christianity, and it has in Germany a circulation second only to *Mein Kampf*. It contains, says Mr. Spence, so many of the arguments and even the phrases to be encountered in Satanic manuscript literature as to leave no doubt whatsoever of the source whence it emanates. "The entire spirit which pervades Rosenberg's audacious and blasphemous work is faithfully transferred from the manuscript pages of the lucubrations of the Palladist schools."

Professor Ernst Bergmann of Leipsic University, Rosenberg's henchman, declares that the notion of immortality of man is abominable. "We therefore," he says, "reject the belief in immortality and release as an offence to the Eternal Mother, and as irreligious and immoral."

Felix Fischer-Dodeleben, that apostate monk of Oliva, agrees: "Everything we possess in body and soul," he asserts, "is inherited by our children from us, who thus make us immortal. There is no other immortality."

Finally, here is Hitler's utterance: "Fascism, if it likes," he proclaimed, "may come to terms with the Church. So shall I. Why not? That will not prevent me tearing up Christianity root and branch and annihilating it in Germany. A German Church, a German Christianity, is a distortion. One is either a German or a Christian. You cannot be both."

Sad to think that to such a suzerain forty-five of the forty-eight Roman Catholic Bishops of Germany have bowed the knee.

and an "Angel" is a "Spirit." *Acts* 8, 26: "The Angel of the Lord spake unto Philip." *Acts* 8, 29: "Then the Spirit said unto Philip 'Go near.'" *Acts* 8, 39: "The Spirit of the Lord caught away Philip."

Here the Angel of the Lord and the Spirit of the Lord are one and the same. The word angel denotes the capacity as "messenger" in the person chosen and can be applied to spirits and to human beings—e.g., *Heb.* 1, 7: "God, who maketh the angels spirits." *Heb.* 1, 14—"Are they (the angels) not all ministering spirits." (The angels are also called gods, e.g., *Psa.* 97, 7: "Worship Him all ye gods" ("angels."))

(3) The term "Holy Spirit" is interchangeable with "Holy Angels," i.e., they are never linked together because they refer to the same company of persons; e.g.: *Matt.* 28, 19, "Baptising them into the name of the Father and of the Son and of the Holy Spirit."

1 Tim. 5, 21: Paul said to Timothy, "I charge thee before God and the Lord Jesus Christ and the elect angels."

Heb. 12, 22-24: "Ye are come . . . to innumerable hosts of angels . . . and to God, the judge of all . . . and to Jesus, the mediator of a new covenant."

Rev. 14, 10: "He also shall drink of the wine of wrath of God . . . in the presence of the holy angels, and in the presence of the Lamb."

Luke 9, 26: "When He (Christ) shall come in His own glory, and in the glory of the Father, and of the holy angels."

2 Cor., 13, 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all."

(4) The Angels do the same work as the Holy Spirit." *Luke* 3, 22: "The Holy Spirit descended in a bodily form as a dove upon him."

John 1, 51: "Ye shall see the heavens opened and the angels of God ascending and descending upon the Son of Man."

Rev. 22, 16: "I, Jesus, have sent mine angel."

John 14, 26: "The Comforter, even the Holy Spirit, whom the Father will send in my name."

Acts 19, 6: "The Holy Spirit came on them."

Luke 2, 9: "The Angel of the Lord came upon them."

Exo. 23, 20-21: "I will send an angel before thee . . . Take ye heed of him and obey his voice; provoke him not: for he will not pardon your transgression."

Isa. 63, 9-10: "In all their affliction He was afflicted, and the angel of His presence saved them . . . but they rebelled and grieved His Holy Spirit; therefore He was turned to be their enemy, and Himself fought against them."

2 Sam. 24, 17: "He (David) saw the angel that smote the people."

Isa. 63, 14: "The Spirit of the Lord caused them to rest."

Exo. 14, 19: "The Angel of the Lord which went before the camp of Israel."

There are many other passages supporting the view that the Holy Spirit and the Holy Angels are one and the same company.

NO LANGUAGE BUT A CRY

We say "They have no souls," deny to them
The privilege of life beyond the grave,
And glibly quote "The beast that perisheth."
'Tis true, but that same Book doth also speak
"The Spirit Of the Beast," and that Great God
Who gave them life, with flesh to suffer much,
With eyes to weep, and faithful hearts to love
With dumb devotion in this world of pain,
Did surely not create them but to serve,
To suffer and to die! Dear Lord, they've loved
Ev'n unto death (nor man more greatly loves).
Dost Thou not grant to us and them the joy
Of once more meeting in the Great Beyond?
For Love's immortal—Thou Thyself art Love."

ISABEL M. C. SMITH.

WHAT OUR READERS ARE SAYING

MR. MABY REPLIES TO MRS. RYDER

I CANNOT help feeling that Mrs. T. Ryder's criticisms (see *LIGHT*, December 19th, 1940) are rather carping and also based on some misunderstanding of the essay in question (*LIGHT*, November 14th, 1940). Nevertheless, I welcome such pointed "hints," and seek to clarify my meaning by the following responses.

(1) My "want of balance or clear thought" was, I trust, more apparent than real, owing to either the small space allowed me to deal with issues of great magnitude or to my critic's reading between the lines.

(2) By "wisdom" I mean, of course, sound sense of a traditional or instinctive kind, not mere book-learning or scientific ingenuity, which one may usefully acquire in addition, but which are worthless and dangerous alone.

(3) It is, perhaps, often *less* painful to be killed in modern war than it was in olden times. But the point is that one now has less of a "sporting" chance since war became mass-murder on the grand scale, thanks to misused or misguided science.

(4) Yes, I have read plenty of histories and memoirs to realise that people have always had their worries and afflictions! All the same, it is fair to say that they have never been worse or else on so universal and hopeless a scale as to-day. In any case, we are concerned with present evils, not past ones, and two blacks still don't make one white.

(5) The excess of women over men, lately, was a real problem for society. But that excess is now being balanced-up again, statisticians tell us, owing to increased female mortality in air-raids and decreased female birth-rate. Moreover, I was not speaking only of unmarried women; nor can women be excused their extravagance and frivolity simply on account of numbers.

(6) The main trouble with education for the masses is, I think, that "a little knowledge is a dangerous thing." Net result: increased social discontent with one's personal lot, combined with little opportunity to better it, but rather decreased wisdom and good-sense or good manners, living beyond one's means, etc. And if everyone grabs more, then there is less in the end for those who might fairly have earned it; while past history shows that very few sincere aspirants in whatever walk of life ever failed to make good to some extent. Besides, the very struggle itself steeled them to greater effort, for "easy money" and spoon-feeding are not good for any man.

(7) Judging from many conversations and anecdotes, my reference to Lot's wife was by no means superfluous. The majority of city refugees and evacuees still hanker after the "gilded glories" in question. No, the moral cannot be over-emphasised to-day.

(8) As for waiting for a natural cataclysm to engulf one, that is largely a question of personal temperament. Some emulate the patient martyrs, whereas others go down fighting in the Grenville mode. Both are commendable, however, since their heads are, in the words of the famous poem, "bloody but unbowed."

(9) It would, of course, be infinitely preferable to read Dr. A. Carrel's excellent work, *Man the Unknown* rather than my small book of stories, from which I cited *Metamorphosis* simply by way of example of intuitive premonition of things to come—as come they did with a vengeance! In any case, the book has long been unobtainable anew.

In conclusion, may I suggest that, things being what they are, we are in no great present position to talk glibly of social reconstruction until the great conflagration has thoroughly purified our creed and cleared away the material rubbish and human flotsam of modernity. One cannot plan for the future when the latter is still unknown. One can, however, meanwhile

justly exclaim: "*This* is rotten and *that* must go, and good riddance to them," which is all I have suggested.

For my chief aim has been to bring home to those who are still "puffed-up with pride" and who say in their hearts "Tush, there is no God!" the absurd and extreme error of their ways. Indeed, at this very moment God, or Nature (whichever you please to say) is busy proving this very point in no uncertain terms. Nor, let us hope, having once put His hand to the plough, will He stop until He has effectively ploughed up the whole infested field and burned with fire the parasitic tares and choking weeds that have so long hindered mankind's rightful progress to a golden harvest of the Universal Spirit.

J. CECIL MABY.

DIFFICULT TO EXPLAIN

Sir,—I once had a dream that even Mr. J. Cecil Maby would find difficult to explain!

Most of my childhood was spent in the country, with an aunt and her elderly husband. One night, I dreamt I was in my uncle's big bedroom. Though it was in the day-time, he was lying in bed, and I knew it was because he had had an accident. The cook was seated on a chair between the bed and the fire-place, and she remarked, in my dream: "I saw the new clergyman in the village." Then she hesitated a moment, and added: "I didn't like his looks." To which the invalid replied: "Ah, but Mary, you should not judge people by their appearance." That was all.

The next morning, at breakfast, I began to tell my dream, but my aunt cut me short by exclaiming: "What a stupid dream! As if uncle would have an accident!"

Months passed, and I had forgotten all about my dream. Then, when getting over an awkward stile, uncle had a nasty fall, with the result that he was confined to bed for six weeks. About the time of this accident a new Rector came to the village. One morning I went into uncle's bedroom to fetch something. I reached the spot where I had been in my dream. There was uncle lying in bed owing to his accident; and there, also, was the cook, seated on the chair between the bed and the fire-place. But still I did not remember my dream until I heard her repeat the exact words she had said in that dream: "I saw the new clergyman in the village. I didn't like his looks." And the invalid repeated exactly what he had said in that dream: "Ah, but Mary, you should not judge people by their appearance."

This realisation of my dream was quite a shock to me. Incidentally the cook's instinctive judgment was right. The Rector behaved so badly that the villagers became roused and hounded him out of the village.

Without a doubt there is such a thing as prophetic clairvoyance. It is a problem that we cannot solve at present. But "rigid predestination" seems to me an impossibility.

D. M. C. GRANVILLE.

A GOOD EXAMPLE

Sir,—If Spiritualism is a religion, it is the only religion whose priests and priestesses have generally deserted their disciples in the hour of direst need. Meeting after meeting has been abandoned from fear of bombing, and I could name Mediums who have fled and not even corresponded with those who looked to them for inspiration and help. We church and chapel people may be old-fashioned and prejudiced, but we keep our churches open until they are bombed; then we go into our halls until they are bombed; then we go into the houses and air-raid shelters until they are bombed; and when they have gone, we just carry on. There is no merit in this. It is the first obvious decency expected from a minister of religion.

H. H. ANTON STEPHENS,
Vicar of St. Luke's, Hackney, E.9.

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